

# Here beginneth a song

of the Lordes Supper.

A. p. 15A.  
265



God who is worthy thy great loue so expresse  
 Which þ on vs hast shewid or þ word st inlarg  
 For whē Sathan, þ sin was like vs to oppresse  
 Thou seydyst thinown begotte son vs to discarg  
 Through his godli life & or the end of his viage  
 He ordyned a sygne, for oure weke soules moost holsom  
 Wherby we shulde thylik on the loue of his personage  
 And remember his deathe, vntyll the tyme he come.

**G**yue attentyue eares, I hartely you desyre  
 To heare thinges profytale, leest profyt scape by  
 Therfoze diligently to harken I you requyre  
 ye wyll call it profyt, I dare well veryp  
 To be inflamed with Christes loue, as with fyre heuenly  
 For with goddes grace, I wyll tell you the hole som  
 Of Christes supper, assygned veryp necessary  
 For vs to remember the Lordes death tyll he com.

**D**puers vertuous namynge, hath this holy signe  
 Callyd the Lordes supper, in the pistle of saynt Paule  
 Agayn a Cominution, Christes churche to conioyne  
 In charptie by a suppet vniuersall  
 And thankes geuyng to God, for his benefytes all  
 And a wyll of synnes forgayenes, to deaf and dom  
 And by this text, do thus me to your mynde to call  
 A remembraunce of the Lordes death, vntyll he com.

**T**he Lordes supper, is Christes institution pure  
 In the whiche, b̄reade and wyne geuen & his wo;de adloyned  
 Was geuen his body and blood, whiche d̄yd oure soules cure  
 Set futh now, that all cheþ whiche haue a faythfull mynde  
 In these wordes, broke and shed for you, with a lowe kynde  
 Shall haue remission of ther spynnes most noysom

And great quyrtnes of conscience they shall fynde  
In remembryng the Lordes death, vntyll he com.

¶ The occasion whi Christ this supper dyd begyn  
Wherethe time of his deathe was com oure soules to saue  
An other, he knewe, we were forgetfull by syn  
And that of his memory som wolde vs decraue  
Therefore effectually his corps to vs he gaue  
In a supper for our soules a meat most houlsom  
And this is the very finall cause which he then dzaue  
That we shold remember his great loue tyl he com.

¶ The order of this supper who soever do breake  
Alter, pervert or, torne, otherwyle then Christ made  
He is a lismatike and doth the churche greate wzeake  
And blindeþ mens consciens and makyth faythe to fade  
In cawlinge Christes body that very popishe trade  
Makynge vs knele thereto lyke blind Iþocryts dom  
Thus with a false savior they do our myndes perswade  
Causinge vs to forget Christes deth vntyl he com.

¶ It sholde be orderyd as the apostels vse the same  
Teaching before, a worthye preparacion.  
That al such maye suppe, whiche to heare of synnes do shame  
Repenting and sekinge their soules consolacion  
Beleuinge to haue of al they; synnes temption.  
And to confirme they; fayth receauinge this sygne holsome  
Euen as a wytnes, of goddes benediction.  
In Christ: remembryng his deathe vntyll he do come.

¶ The partakers of the supper shold be put in mynde  
To take a suete holde, of there promyse of baptysme  
And to forſake the deuell, with al his wokes blinde  
With euerye false Antechrist, euen the dyuelles lymme  
As the Pope: whiche with foule Idolles the churche doth trini  
Thereby to make them in gods knowlege desse and dome

and

And al to maintayn the tradicions of hym  
Utterly to forget the Lordes death, tyl he come.

¶ Then the minister must purge the congregacion  
For euery one, whiche lyueth in great fautes manyfest  
Shold be put from the borde, by excomunication  
All such as gods wrod slander, yke, slake, or detest  
All wylful weake, which in blind ceremonies wyl rest  
It to be refused tyl they wyshe for gods kingdome  
And when they mend, to be taken in amonge the rest  
For to remember the lordes death tyl he come

¶ The receyuers also, must them selues surely prove  
Whether they may worthely eate & drynke of þ lordes cuppe  
That is, þf with his brethen he be in pure loue.  
Or yf he canne for gods glori, a bytter death suppe  
Or þ he do not by muche eatinge, in slothfulnes drope  
Or else by great fasting, for his owne supper lost and glome  
In such case from the flocke, ye were best to ryse vp  
Least he be gyltye of the lordes deth, tyl he come.

¶ When al myndes be cleane, þ seruer must come to þ borde  
And be plaest in the mydest, most lyke Chystes example  
To shewe them of the pascal lambe, in a short worde  
And what it signyfied, in playnnes he most tell  
That Chyste sholde sauе vs from deuyl / death / sinne & hell  
For þ which, he made sacrificyce sweter then gomme  
And wyllyth by his ordinance, vs in loue to dwel  
Brekynge breade, to remembret his death tyl he com.

¶ Then must he sytte downe lyfting vp his eyis to heuyn  
Thankinge god the fathet for his benefytes all  
That to vs pore sinners hath his only sonne geuyng  
Which vnto his fathers mercy dyd vs agayn call  
And by his death, is become meat vnyuersal  
To al soules, whiche therby beleue synnes remissioun

Therefore the mysticall body of Christ receyue ye shall  
That ye may remembet the Lordes deathe, tyll he com.

¶ The must he take bread & break it showyng Christes act  
Sayeng out Lord Jesu Christe the nyghte he was betrayed  
Toke a loef of breade & when he had geuyn thankes brake it  
All the twelue Apostels present, to whome he sayd  
Take it, and eate, these his wordes ought to be waryd  
This is my body which shall suffer passyon  
For you do thus that on me your mynde may be layd  
To remembet my great loue and death tyll I com.

¶ Here Christes wordes he shold expound ¶ none vnderstād  
Falsely, as som do, that Christ made his body of breade  
Rather then shold with all diligence Christes wordes stande  
And they shall fynde, he gaue vs that body in dede  
Whose woundes after he sufferyd on the Crosse to bleade  
That is, the merites of his body he gaue in som  
At that one tym, for all them that of his death shold rede  
And the signe caulyd his body tyll agayn he shall come.

¶ His mysticall body in this wylle they do eate  
When that soules are satiflyed or fyllid by fayth sure  
¶ That his body redemeid vs, and is our soules meate  
¶ Wherby our soules please God and liueth as saith scripture  
For were not his body ours, we could not endeuour  
But God hath gyuen hym vs, with his wokes and wisdom  
And hym self gaue vs his body, our soules to cure  
¶ If that we do remembet his death, tyll he com.

¶ The aduersarie wyll resist and with wordes saye  
How can he gyue his body fromi which he can not part  
Agaynst such an enemy, lo thus I wyll inuay  
Euen as a fren, whiche wold me good with all his hart  
Geueth me his body, to helpe me by all his att  
Where euer he be, my profyt he wyll se don

I may call his body myne, which kepes me from smalles  
So shal the Lordes body be ours, when he doth com.

¶ Then must he deluer to them the broken b<sup>r</sup>eade  
W<sup>r</sup>iddynge them thinke how Ch<sup>r</sup>yst gaue his body fo<sup>r</sup> ours  
The Just fo<sup>r</sup> the vniust as S. Paule sayeth in dede  
To couer our fautes and kepe vs from al sharp shoures  
And therfore comaundeth he, to pray with al there powres  
W<sup>r</sup>orthely to eate his body, there fautes to confirms  
And to him, as to god, gaue prapse and honours  
Leuing a remembrance of his death, tyll he come.

¶ Then must he retome agayne, to Ch<sup>r</sup>ylles wordes o<sup>r</sup> text  
Shewing that Ch<sup>r</sup>ist after supper wh<sup>e</sup>n thankes was geuen  
W<sup>r</sup>ought as he dyd with the b<sup>r</sup>eade and toke the cuppe nexte  
Sayinge drinke al here o<sup>r</sup>, with equa<sup>r</sup> mynde and euene  
This is my blode, in the newe Testament dyscryuen  
Which fo<sup>r</sup> you and many shal be shed fo<sup>r</sup> synners pardon  
Whose frute I wyl no more drynke, tyl w<sup>ch</sup> you newe in heaus  
As oft as ye drynke thus, remembet my death, tyl I com.

¶ Here is to be wryd the text of Paul, with Ch<sup>r</sup>ylles bothe  
Wher Ch<sup>r</sup>yst sayeth this is my blod of the newe Testament  
Paule semeth playne, þ Ch<sup>r</sup>yst doth it in this wyse alowe  
This same cuppe is of my blod the newe Testament  
Ch<sup>r</sup>yst shewyd that his blod, which afterwarde he spent  
Paul causeth the takyng of the lordes supper in some  
The newe Testament of his blod veramente  
That is, his wyl to thynke on his blod, tyll he come.

¶ The blod of his Testament, is this moch to saye  
His owne blod, that partayneth to his last wyl  
Namly the blode, whiche he wolde to geue awaie  
To sau<sup>r</sup> those, whiche by trew fayth wolde come hym tyll  
The Testament in his blode, is and other skyll  
Euen a wylle to remembet his blod and kingdome

Whiche doutles, they shal haue in Ioye euer moze styll  
Yf they dynke this cuppe, to mynd his death, tyl he come.

¶ Then he must make them al dynke with repentant minde  
Showing that chistes blod, is for our soules the offring  
To cleanse þ thoughtes of our hartes from yngnoȝace blind  
Euen that wyth hym in heauen, we myght be euer lyuinge  
As the xvii. of Leuyticus is afore showing  
Wher god sayeth / the fleshe is to porge the lyffe nopsom  
And the blode / is for the soules offence a clenlynge  
Wherfore remember ye / the lordes death tyl he come.

¶ Then, must they al prayse the father most reuerently  
Wyth the sonne and the holy gost, for this there gyfte  
And ordynance / to confirme our fayth faruently  
Wherby from out trust in hym we can not be lyft  
Through Sathanas wyldes dygne he never so great a dyfste  
And thus we praye now, that the lordes supper is done  
That at our next metyng, from synne we maye be ryft  
Firmly to remember the lordes death tyl he come.

¶ Here haue you the fyfþ parte of this notable songe  
Whiche I wolde desyer you matke / or I furder wente  
A thing is harde to be remembred, that is longe  
Therefore thinke on yt, I desier you with pure intente  
And by that tyne you haue this in to your mynde sent  
I wyl shewe you the seconde parte, in a shorte soone  
Wherby, you maye knowe more stedfastly verainent  
Howe you shall remembret the lordes death tyl he come

¶ The ende of the fyfþ parte by. E.C.

¶ The begynninge of the seconde parte of the diuision and  
partition with contraries of the Lordes supper.

¶ Om there be whiche despise the popys / the sacramente  
(As worthye it is for it doeth god dyshonour)

But

But to take for the trueth, was never theyr entent  
 And som agayne do the abuse so moche abhor  
 That by the most ryght vse, they set at al no store  
 Wherefore, the minister to teache shold e not be done  
 That the text sayethe, do thus alwaye and euer more  
 That ye maye styll remember my death til I come

¶ Somwhat of the circumstances here shewed shold be  
 As, why it is called a supper and no dinner  
 Bycause after supper most comenly we see  
 How men from thare greate labo<sup>r</sup> vse to rest euer  
 The syttinge, the same sygnifies, and to perseuer  
 In rest of conscience, through Christes death most hol som  
 And when to Judgement, he shal hym selfe endeuer  
 To haue an heuenly rest, after that he is come.

¶ To constraine, vnder Payne, to knele stand or lytte  
 Is not mete nor yet fit, though sitting be most sure  
 For the strayght and strong wayght, consylisth not in it  
 For standing, partaking, one may be good and pite  
 Be wytinge that lytting is nerer the scypture  
 To auoyd knelinge lewed of thancient costome  
 To a thing, yl seyninge, in blindnes to endure  
 A false god, and forbod, in mynding Christ to come.

¶ Here the minister may make a ronning out  
 Into the causes, partes effectes and contraries  
 Bycause, he wolde bring the hearers from euery dought  
 And that nothing may be left hyd, unto there eyes  
 Saing Christ is the causer as the act it tries,  
 Breade wine and the worde, be the hole matter in som  
 The formes be feding, whch causeth our fayth to tyse  
 We are the end, to remember the lordes death, tyl he com

¶ Chystes last supper is not deuided into partes  
 But the mater thereof in partes we may deuide

Namely b̄ed which mistically to vs aduertes  
His owne body whch was p̄t̄ed on the right syde  
And the wyne his blode whch tāne out of that wonde wypde  
The ioyninge of these partes this erro; haue begon  
That from the lay men Ch̄ristes misticall blod is h̄d  
And shoulde be except god intend it vntill Ch̄rist com.

¶ The formall cause also may be pacted in twayne  
Euen into a spirituall eatyng and corporall  
The corporall makes vs vse Ch̄ristes supper in vaine  
That is to eate without ch̄isten memoriall  
And he þ s̄ ownworlhy eateth or drincketh sayth Poule  
He surely eateth and drynketh his damnacion  
Bycause he perceyues not the Lordes body at all  
No; therby rememb̄eth the Lordes deth tyll he come.

¶ Let not him that so eateþ thynk that his partaking  
Of Ch̄ristes supper cleasyth or taketh away his synne  
Nay surely it must be sayth that must do that thyng  
The whiche sayth to confirme, Ch̄riste this signe dyd begyn  
Euen as the signe wher Steuin sawe Ch̄rist þ cloudes win  
Not sauēd hym but strength his sayth toward gods kingdō  
So the vse of this signe to strength our faith doth not blind  
Sƿynely to rememb̄e the Lordes death, tyll he come.

¶ Som perchaunce against this wyll make an argument  
No outward thyng confyuned sayth, but the holy goest  
The vse herof, is an outward experymēt  
Therefore, it confyunes no sayth, nōther leſt nor most  
The mater is crewe, of it. I dare bouldly boſt  
Yet as þ instrumētes þy signes, he moues our sp̄ces dom  
Being to the weake a fete woyde, leſt sayth shulde be lost  
To make them remeber the Lordes death, tyll he com.

¶ The spirituall eatyng is done by sayth cheſly  
Met with, a godly refection doth flowe  
That

That is, he conceuyth in hym the profyt heuenly  
 And by worthy examinacyon, does know  
 The differens of this supper, from his owne, I trow  
 That it is not a fleschly supper, of crust or crom  
 But suche a supper, as shall hym the ryght way shewe  
 How he shall remember the Lordes death, tyll he com.

**A**lestymes christen persons, with outward signe  
 Use dayly, the spiritual etyng of Chystes body  
 When spiritually as true gyftes in Christ, they inclyne  
 To abide in Christ, and in them Christ most holy  
 Of this etyng John the sixt hath a puer story  
 Wher Christ, long before his last supper tought in some  
 whoche of his membris shuld haue in memorie  
 That al his benyfittes be owers, vntyl he come.

**A**Notwithstanding, both of eting must be kept  
 Namely with the mouthe, but with faythe in special  
 None of bothe, amonge Chystes flocke may be oure shoperd  
 For of these bothe, the lordes supper is made formal  
 And by the sensyble tast of thinges corporall  
 Decklinges shal fele the profit of Chystes body in som  
 Howe he came to syde and syl out hongry soules al  
 Remembiring the ioye we shal haue when he doth come

**A**The effectes of the sygnes of the new testament  
 Be remission of synnes and her ryghtuousnes  
 And in this, ever lasting life and permanent  
 And that god is pleynyd with vs, to be wytnes  
 And that he with Chyst, dwellyth with vs, of his goodness  
 To stye fayth and make charyte wroke thinges holsome  
 And therin to bringe Joy of consciens w gladnes  
 And to make vs, not departe from Christ tyll he come.

**O**f Chystes supper here was the distinicion  
 The causes partes and the effectes be now here declaryd

**O**f the most true sowne a tture descripcion  
Nowe restyng by hym to be shewed and not be sparre  
Errous or contraries, so thys sygne of safgard  
Before that the ende of this songe we do come  
That we maye lerne to auoyd such perylles feare  
In remembryng the lordes death vntyl he come.

**A**t this veyce hoc, very many haue desputyd  
Some, it attributinge to his body onely  
And some to the blood onely, it attributyd  
The fyfth concludes Chyst leſt no sygne of memorie  
The seconde sayth, Chyst made him ſelue a new body  
But I attributyd to nother, onely in ſome  
But gether to the hole acte don openly  
And to his congregat members, tyl he doth come.

**C**Also ſome tyme Paul callyd it the body and blood  
And ſometyme agayne, he calleth it but bread and wyne  
This textes of many haue ben falſly underſtode  
Thowewe pgnorans of fygures in scripture dyuyne  
The fyfth is netho nemya, where as the sygne  
Hath the name of the thing ſygnifyed in my dome  
By reaſon wherof, I may it this waye inclyne  
This is my body, or sygne therof tyl I come.

**C**These. ii. is ſenechdoche ſome part wher in  
Is take fo; the hole, as here fo; Chystes ſupper b;ede  
Or els wheteſo cuet any tyme, breade hath bin  
There hath ben chystes ſupper, whiche is not trew in dede  
And yf it were the very body, which dyd blede  
To be called b;ede it wer but an yll costome  
And a doutful favth, at lenght in vs it wyll b;ede  
And cauſe vs, take an Idol fo; Chyst tyll he come.

**A**rroris agaynſt the ſupper, there be full many  
As to ſaye, the popys ſhe masse is ther whiche equall

Tallyng it the lordes supper which is a greate lyfe  
 For in no po:cion trulpe they gre at al  
 But in comparyson hereof, is beastiall  
 Both of quicke and deade for the faultes that they haue don  
 And oblation or sacrifice, they it calle  
 Forgettynge Chyſt, offring ons for al,tyll he come.

**C**Contrary to the supper it is to deny  
 That vnder breaſte and wyne to vs is mynistrod  
 The pute body and blode, of Iesu which dyd dye  
 That our soules, by his body and bled myght be fed  
 For in this his supper, he gaue to vs in dede  
 His ſelfe ſame bodye that he ment syn to conſume  
 The ſure truſt whereof truly is our soules breaſte  
 Wherefore, we ought to giue thankes to hym tyl he come.

**A**Here is to be marked that geuen vnder breaſte and wyne  
 Is not as muche to ſaye, as breaſte is Chyſtes body  
 O, wyne chyſtes blod, nay we do it not ſo defyne  
 But geuen vnder, is as muche to ſaye verely  
 As when ſo euer you do thus which belefē truely  
 You ſele in your conſcience, chyſtes promyſſion  
 That as wel for you, as for them that were him by  
 He gaue him ſelfe to be remembred tyl he come.

**C**That breaſte is the body, or the body is in breaſte  
 Shal men haue reſoned, with wo:des ſuperſticius  
 Of the preſence of chyſtes body and bloud ſo redde  
 And of what facion, or howe bigge to dyscus  
 They haue, not bin a ſhamed lyke ſoles pernicius  
 To the fyfh of christ for vs a ſtay moſt holsome  
 Forgettynge chyſtes aſceſſion, ſo maruelous  
 Into the ryght hande of the father, tyl he com.

**C**For ſuiche cauſe, the Cataphragians diid wring out  
 Chiſiens blod of a yere ol, through many ſmale pricke

Whiche they dyd mix w flower to bingē there mynde about  
Trusynge that in that b̄eade, there was a bodye quicke  
Thus they made the lordes supper with theyz folyshe tricke  
And they did set vp a false body, in Christes come  
Wast any meruel then though in soule they were sycke  
Whiche biterly forgot chȳstes death before he come

Theyz acte, is lyke the wrychecraft of one Pope Gregor  
Whiche bounde the fynde in the host lyke a man to pere  
All to illude the good Emperour the. iii. Henry  
But when of his pupose, he was never the nere  
He began to vex and chafe, fret, stompe, stare, and swere  
And axed the fynd, whi: to hym he was not burum  
To whome he sayd, where fayth is: I cannot be there  
Happy be the myndful of Chȳstes death tyl he com.

To put or take from the lordes supper is errore  
To approche to the supper, with out al reuerence  
(By outwardē preparacions, god settēs no stōre)  
To deny that suchē as lyue in incontinēce  
Are to be put from the Lordē, and banisched from thence  
To saye this supper without fayth in hart holsoin  
Justifieth be errores, ful of maleuolēce  
In wylling vs, to forget Chȳstes death, tyl he come

Here, ye knowe the occasiou of Chȳstes supper  
And the names of the same, to you be explicate  
The dyfinition, to you we dyd b̄itter  
The apostolical oder, to you we delate  
The dew professe, in scripture you maye inuestigatē  
Of Chȳste geuyng his body, the intencion  
With the agreement of Paules text, with Christes alterate  
We showid, and a thankes geuing for it, til he com.

For the seconde part of our songe, we haue nombyrd  
The office of the minister, Chȳstes flocke teachinge

The

The cautes also, together we haue gathered  
 And why Chyntes flocke this supper oft shuld be eating  
 Bycause Chyntes churche is lyke a fysher repletyng  
 His shyppe, with al kynde of fyfhe: where of bad be som  
 That the weake maye taste toye, and the stoborne threatening  
 To be cast out into fyre, when the lord doth come.

¶ Of the effectes of this supper, also ye haue harde  
 How comfortyng they be to worthy receyuers  
 And to other, howe greuous and full of iubarde  
 Ye maye knowe by Judas, and suche lyke deceuers  
 Which receive the deuel, by there yl endeuers  
 Of contrayrs also, you haue harde a great som  
 Where in you spye the yl workes of vnbeleuers  
 Fouly defoyling Chyntes supper before he come.

Knowing that hereby Chyntes loue towarde vs is showid  
 I admonysh, that yf thou eate it but as bread  
 It shal helpe no moze then bred, bycause thou art lewed  
 But shal hurt the, forgettinge Chyntes loue and death in ded  
 Therfore receyue chynt with thy mynd, thy soule to fede  
 Before thou take with the mouth as a thyng þ is done  
 So shalt thou perseue, þ chynte is thy frynde at ned  
 Yf thou loue thy bretherne for his loue tyl he come

Why it shal hurt eaten but as bred I wyl tel  
 One ought not to eate the lordes supper as his owne  
 With out consydering the hse, whiche is not well  
 Christ scorched from the temple, as it is wel knownen  
 The marchauntes, for the blasphemyn that they had blowne  
 In cauling it gods house, whiche with thinges vnholsom  
 They had stufte: and goddes ordinance ouer thone  
 So wyl he do those that forget hym: when he doth com

¶ A meruelous thing it is, that any bouldly doþ  
 Presume to take awaie or turne this supper pure

Knowinge that those mynisters behelde a cost  
Yf a master commaunde thinges thus to be in bre  
And the seruant to ne them: you wolde thinke I am surt  
He stede in his conceite, to hane a better wyldeome  
Then his master: and could wyllyer do the cure  
But such wyldeome shal be naught, when the lord dothe come.

¶ Suche godly ordinaunce perteyning to conscience  
No christen magistrate ought to ne: but rather shold  
With al his power of swerde, be thereto a defens  
And it abused, redurst to the pristine state ould  
Although the syffer neckes take 'neuer so stronge a houlde  
Then wyl god giue him this answer for his wyldeome  
A plesable day shalt thou haue, o kinge, be bould  
For that thou defendest my memory, tyl I come.

¶ O most worthi supper, what grace woldest þ encreace  
Among vs forgetful men, in mynding Chystances loue  
Yea what Charyte concord vnite and peace  
Yf thy crewe institucion we hadde, our hartes to moue  
It wold teache vs, one an others poffet to approue  
So it wold not be pleasant, by his gracis houllom  
Only for the soule, but also to oure behoue  
Poffytale for our bodies, tyl Chyſt com.

¶ O dificile hardnes, to bring this matter to pas  
Through the obdurate blindnes of the ould papistis  
No doute, it is beyonde the strength of mannes compag  
But, O god, helpe our magistrates to destroy  
That pestilent rage of fowle birdes, and wycked fry  
Let them(o God)wyth michaells strength therw consume  
That euern ouer fowle spures, they maye haue victory  
To defend the lordes memory, tyl he come.

¶ O heuenly supper of the to speke I wold end  
But I can not, whyle that thy worthines is met

With

With my feruentnes, though al my brethe I shoid spend  
 Considering thy facilite very great  
 Most easly woldest thou bring, and in our myndes set  
 That corps of Chyſt, of whome al faythal are become  
 The mother, with Mary a virgin most mele  
 And so in moſt godly workes beare chyſt, tyl he com.

**E**uen al that do the wyl of my father, sayth chyſte  
 Be vnto me, bothe bryther, ſister, and mother  
 Here by we may ſe that chyſtes body doth conſyll  
 In trewe godlynes of good vien and here no other  
 The which to increafe and leue betwene brother and brother  
 Chyſt gaue vs this ſigne of his body moſt holsom  
 And grace alſo to receaue (I dare ſay foþter)  
 His myſtical body remembraunce hym to come.

**S**eing this vſe tornith men into Chyſtes nature  
 Euen as ſome meates alters mannes dyſpoſition  
 We maye calle it Chyſtes body, and therof be ſure  
 Which makes vs Chyſtes, by faythal inquifition  
 Of oure oulde synnes, to make mortification  
 Therfore, o God for thi moſt fathery wyſdome  
 Now ſend it, for thy flockes glorification  
 That they may remember thy kindnes tyl chyſte come.

**N**ow that our kinge Edward maye rule godly we pray  
 And for quene Caterine, in here good ſtate ſo vertuous  
 Which my lord protecтор to deſſend night and daye  
 King Edward the ſixt from al enimis traytors  
 God make the hole councell in ſcripture proſperous  
 That they may ſuppres antechyſtes faynid kingdome  
 As god helping they wyl ſpede the wyll of Ielus  
 To ſtablishe, & remembrance of Chyſtes deth, tyl he come.

Finis quot. E.T.

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